

World Vision

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in: Canon Expansions, Witcher190, Adalwulf of Aedirn, and 4 more







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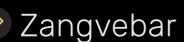
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This article is an expansion based on a canon element. For canon information on this topic, follow the link to The Witcher Wiki: Zangvebar.



A Neververse version of this article exists, offering a different take on events. You can read it here: Zangvebar.



This fan-fiction article, Zangvebar, was written by Witcher190, Adalwulf of Aedirn and Neverwitcher. Please do not edit this fiction without the writers' permission.

Zangvebar, also spelled Zangwebar or Zanguebar, is a distant country located in the Far South of the Old Continent, often referred to as "Beyond the Seas" by Nordlings. It lies south of the Nilfgaardian Empire, sharing borders with Offr to the north and the Apumayu Basin to the south. Following the discovery and colonization of the Western Continent during the late 14th century, Zangvebar emerged as one of the major colonial powers, alongside Nilfgaard and the confederation of Nordling colonies known as Fabiola. The Zangvebarian colonial territories are collectively referred to as Pwani ya Dhahabu (Suati: The Golden Coast).





TikTok



Oshan Empire (770s - 775)
Province of the South Oshan
Empire (790s -870s)
Empire (870s -970s)
Kingdom (970s -1300s)
Confederation (1300s Onwards)

Ruler

Merchant Princes (citystates era)

Aen Nílfe (colonial period)

Zang Provisional Goverment (vassal state period)

Zangvebarian governor (province period)

Emperor (imperial period)

Aksum Dynasty (kingdom period)

National council (confederation period)

Societal information

Official Language Sauti (Zangvebarian Common Tongue) but there are, just like in Offir, many languages and dialects

Demonym

Zangvebarian Zangwebari Zanguebarian

:≡ Contents

[hide]

- 1. Geography and Climate
- 2. Flora, fauna and ecology
- 3. History
 - 3.1. Archaic period (230s BR 220s BR)
 - 3.2. Zangvebarian City States Period (220s BR 110s BR)
 - 3.3. Rise of the Merchant Princes (180s BR 110s BR)
 - 3.4. Aen Nílfe Colonial Rule, Fall of the Merchant Princes and Independence (110s BR - 770s AR)
 - 3.4.1. Resistance and the Paladins of the Zang
 - 3.4.2. Transition to Independence
 - 3.5. South Oshan Empire Era / The Empire of Mzaliwa wa Usiku (770s AR - 970s AR)
 - 3.5.1. Formation and Alliance (770s 790s AR)
 - 3.5.2. Decline and the Rise of the Empire of Mzaliwa wa Usiku (870s 970s AR)
 - 3.5.3. Transition to the Kingdom of Zangvebar and the Rise of the Aksum Family (970s AR)

- 3.6. The Kingdom of Zangvebar (970s AR Late 13th century)
- 3.7. First contacts with the Nilfgaardians (9th century)
- 3.8. First contacts with the Nordlings (11th century)
- 3.9. Zangvebarian Support to the Apumayu in Socialist Revolutions Against Oppressive Rule (12th century)
- 3.10. The Zang Lion Witchers Cold War (1200s/1220s 1260s)
 - 3.10.1. Origins and Founding of the School of the
 - 3.10.2. Establishment of the School of the Lion and Further Escalation of the Conflict
 - 3.10.3. The Massacre of Iyasu Fasil (1260s)
- 3.11. The Zang's Attempted Coup and the beginning of the decline of the Kingdom of Zangvebar (1279)
- 3.12. The Zangvebarian Confederation and the Colonial Era (14th century -Onwards)
 - 3.12.1. The Era of the Red Waters (1279 early 1300s)
 - 3.12.2. The creation of the Zangvebarian Confederation (Early 1300s)
- 3.13. Colonization of the Western Continent (1380s Onwards)
- 4. Language
- 5. Demographics
 - 5.1. Ethnic groups
 - 5.1.1. Wenyeji
 - 5.1.2. Mzuruaji
 - 5.1.3. Mabaharia
 - 5.1.4. Other people
 - 5.2. Non humans
- 6. National Emblems
- 7. Currency
- 8. Political structure
- 9. Notable locations
- 10. Notable cities
- 11. Notable people
- 12. Diplomatic relations
- 13. Exports

- 14. Image Credits
- 15. Trivia
- 16. Notes



Geography and Climate 🙍

Zangvebar is technically a tropical peninsula, bordered by the Great Sea on one side and the inland sea known as Bahari ya Biashara (Sauti: *The Sea of Trade*) on the other. The peninsula is connected to the Apumayu Basin through a strait that appears and disappears with the tides, similar to the strait linking <u>Hannu</u> with <u>Barsa</u>.

In the northern part of Zangvebar, a broad strip of savannah stretches from the southern reaches of Ofir. This expanse, covered in wild grasses and dotted with acacia trees, merges seamlessly into the so-called Wastelands near Ofir's southern border. These Wastelands are characterized by their sparse vegetation and arid conditions, creating a stark contrast with the lush areas further south.

To the west, Zangvebar's landscape transforms dramatically. The region, known locally as Abu Talunga, is characterized by its mangroves, swamps, and marshes. This part of the peninsula meets the Aldabara archipelago, a collection of small islands surrounded by shallow waters and intricate tidal channels. The dense, waterlogged vegetation in Abu Talunga forms a labyrinthine network of wetlands, home to a variety of unique and often elusive flora and fauna.

The eastern region of Zangvebar, known as Ulundi, is distinguished by its expansive savannas. This area is teeming with wildlife, including herds of grazing animals and predators that roam the open grasslands. Ulundi is also the traditional homeland of numerous nomadic tribes who have adapted to the region's seasonal migrations and resource availability.

Before reaching the Mlima Mwekundu, the landscape is dominated by the volcanic range known as Milima ya Moto (Sauti: *The Fire Mountains*). This range is characterized by its active volcanoes, geothermal activity, and the presence of ancient ruins. Among these ruins are the remnants of buildings left by the <u>Aen Nílfe</u> elves, who are infamous for their role as

Zangvebarian slavers.

The Fire Mountains are notorious for their frequent eruptions and seismic activity, which have shaped the land over millennia. The volcanic soil in this area is incredibly fertile, supporting a range of unique plant species and contributing to the region's mineral richness. The volcanic activity has also created a series of hot springs and geysers, adding to the region unique landscape. Ash deposits from past eruptions have enriched the surrounding soil, making it highly productive for certain types of vegetation. The Fire Mountains are home to a variety of rare and endemic species that have adapted to the harsh volcanic environment, including some of the continent's most resilient flora and fauna. At the base of the Fire Mountains, the terrain gradually transitions into the contrasting region of Tangora.

Further south, the landscape transitions into vast, dense tropical forests and jungles. These forests are rich in biodiversity, featuring towering trees, thick underbrush, and a array of wildlife. The southern edge of Tangora is dominated by the already mentioned, Mlima Mwekundu (Red Mountain Range), a rugged and dramatic mountain range that stretches

A zangvebarian jungle

across this part of the country. The mountains are home to Rooi Fabriek, a notable group of mining colonies established by a distinct ethnic group of dwarven colonists in comparison to those present in the North and Nilfgaard. The area around the mountains is known for its mineral wealth and unique geological formations.

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Within the forests of Tangora lies the Kara Modyo waterfall, a natural feature that cascades into a pool. This waterfall is a revered site for a local tribe known for their traditional and sometimes macabre rituals. According to many, this tribe is known for cannibalistic practices. The tribe, often referred to as the Kara Modyo people, holds the waterfall in high spiritual regard and conducts ceremonies there. As they believe that their god, lives inside the waterfall.

Zangvebar is further divided by Bonde la Nyoka (Sauti: *The Valley of the Serpents*), a vast valley renowned for its high humidity and unique ecosystem. The valley is a hotspot of endemic species, both flora and fauna, adapted to the region's extreme moisture and heat. The biodiversity within Bonde la Nyoka includes a range of serpentine creatures and rare plants that are not found elsewhere in Zangvebar. At the end of Bonde la Nyoka, the valley opens into a coastal expanse where the strait connecting Zangvebar with the Apumayu Basin becomes visible. This strait, known for its ever-changing width and depth due to the tides, serves as a vital conduit between the peninsula and the larger basin. During low tides, the strait widens, facilitating easier navigation and trade, while during high tides, it becomes narrower and more challenging to traverse.

Flora, fauna and ecology &

iconic animals being the striped horses known as zebras and carrion-eating hyenas. The thick forests of Zangvebar are home to several large felines, including lions that are a much larger variant than the extinct lions of Cintra. In addition to lions, other felines such as tigers, jaguars, and leopards can also be found in Zangvebar. The southern border of Zangvebar and the Apumayu Basin is particularly known for its jaguar population. The blue tiger, which is a rare type of tiger with highly coveted skin, is also found in Zangvebar. The skin of the blue tiger is often sold at high prices to nobles from different parts of the world as a symbol of their wealth and power. Lastly, the wastelands of the north of Zangvebar are known to be inhabited by the cynocephali.

Horses are also present, both in the wild and domesticated, although they are found more commonly in the north of the country, on its border with Ofir. Zorses are also common, originally a rarity due to the infertility of hybrids. This was remedied by local mages, and they are now used for transporting goods due to their strength and endurance, despite their smaller size. There are wild zorses, but they are rare. Most zorses are domestic, although they are very difficult to handle. According to Zangvebarian legends, it is said that a zorse needs a special connection with its owner to be ridden.

History 6

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Archaic period (230s BR - 220s BR) 🔌

Around 230 Before the Resurrection (BR), the first human settlers arrived in the region now known as Zangvebar, creating a tapestry of diverse ethnic groups that would persist for at least 120 years. However, for the rest, little is known about how and why the Watu arrived in Zangvebar. Due to a lack of written records most of their early history is pure speculation and/or myths.

Zangvebarian City States Period (220s BR - 110s BR) 🔗

The earliest historical records establish that Zangvebar's coasts were dotted with city states much like their Amapaban neighbors, which traded with each other (and sometimes made war upon each other). The people who lived in the cities were later on labeled as the Wenyeji, the dwellers. Due to the thick jungle and most dangerous beasts and monsters living in the main land no constant habitats could be established. Part of the people were nomadic, later known as the Mzururaji - the wanderers.

The dwellers and the wanderers established mutually beneficial alliances, which lead to the first trade from the eastern coast to the western one. Due to the danger of the main land however this trade was very time intensive, and the Mzururaji were sometimes unwilling to wander from one coast to the other.

Rise of the Merchant Princes (180s BR - 110s BR) 🔌

As the city-states of Zangvebar grew in wealth and influence, a new class of powerful individuals emerged, known as the *Merchant Princes*. These individuals were not born into royalty or nobility

but rose to prominence through their vast wealth and control over trade routes. They began as mere traders, moving goods between the city-states and other regions like the south of Ofir and the Amapaban coast, but over time, their influence expanded. These merchants were adept at navigating the complex and often treacherous trade routes that crisscrossed Zangvebar, including the perilous inland

A Zangvebarian coastal city

passages guarded by the Mzururaji nomads. Their success in overcoming these challenges brought them not only riches but also a reputation for resourcefulness and determination.

The Merchant Princes gained power by monopolizing key resources, such as rare spices, precious minerals, and exotic animals, all of which were highly sought after in distant lands. As their fortunes grew, so too did their ambitions. They began to invest in private armies, initially to protect their caravans from bandits, wild beasts and monsters but later to assert control over their rivals and neighboring city-states. These private forces allowed the Merchant Princes to exert military pressure, either through direct confrontation or by offering protection in exchange for loyalty and tributes. They also funded the construction of impressive fortresses, ports, and marketplaces, further solidifying their status as the true power brokers in Zangvebar.

Over time, the Merchant Princes began to marry into the ruling families of the city-states, cementing their influence through strategic alliances. These marriages were often more political than romantic, aimed at uniting the interests of the merchant class with the traditional rulers. Through these unions, the Merchant Princes gradually assumed both de facto and de jure control over the city-states, installing themselves as the heads of state. Their rise to power marked a significant shift in the social and political landscape of Zangvebar, transforming it from a collection of loosely connected city-states into a network of powerful, commercedriven domains.

However, the rise of the Merchant Princes was not without its consequences. Their relentless pursuit of wealth and power led to an era of increased competition and conflict among the city-states. Trade routes became battlegrounds, and economic rivalries turned into full-scale wars. The city-states, once thriving centers of culture and trade, became embroiled in constant skirmishes, with alliances forming and dissolving as quickly as they were made. The rich coffers of the Merchant Princes fueled these conflicts, as they hired mercenaries from distant lands and built fleets to outmaneuver their rivals. The once-prosperous Zangvebar was now a region of turmoil, its growth stunted by the greed and ambition of its new rulers.

Aen Nílfe Colonial Rule, Fall of the Merchant Princes and Independence (110s BR - 770s AR)

Starting in the 220s BR, the Aen Nílfe elves began their expansion and conquest of the southern part of the Continent, establishing colonies throughout the region. As the kingdoms of Darwen and Pryshia unified, these Aen Nílfe colonies became integrated into what would later be known as the Golden Empire. The empire continued its advance, conquering territories such as <u>Barsa</u> before reaching the distant lands of Zangvebar in the 110 BR.

It was during this period of unrest that the Aen Nilfe elves saw an opportunity. Recognizing the strategic importance of the region, both for its rich resources and its position as a gateway to further expansion in the south. The elves began to engage in trade with the Merchant Princes, offering goods and magical knowledge that the human merchants could not resist. These interactions laid the groundwork for deeper political ties, as the elves sought to exploit the divisions among the city-states. Though their introduction of magic to Zangvebar was the only positive outcome, it was not intentionally as peaceful as their Aen Seidhe cousins had done with the humans in the North.

A Merchant Princess with

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Seeing an opportunity to solidify their power and gain an Melukkan clothing advantage over their rivals, many Merchant Princes entered into agreements with the Aen Nílfe. These agreements often took the form of protectorate treaties, where the elves promised military support and magical assistance in exchange for allegiance. The Merchant Princes, eager to secure their dominance, accepted these terms, not realizing the true cost of their bargains. The elves began to infiltrate the city-states, gradually shifting from allies to overlords.

What began as mutually beneficial partnerships soon turned into outright subjugation. The Aen Nilfe used their superior magic and military tactics to take control of the city-states, turning the once-proud Merchant Princes into little more than puppet rulers under elven command. The elves' promises of protection were a ruse; instead of safeguarding the city-states, they used their power to strip them of their independence. The transformation was gradual but relentless, as the elves tightened their grip on Zangvebar, turning the city-states into colonies of their expanding empire.

The Aen Nilfe then, imposed their rule over the native human populations. This period of colonization was marked by the enslavement of the local inhabitants, leading to widespread discontent and violent uprisings, as well, the already mentioned mixing of the majority of the different ethnic groups into the main ones of modern-day Zangvebar. The harsh treatment of the Zangvebarian people fueled a resistance, culminating in a series of revolts that significantly weakened the Aen Nilfe's grip on the region.

Despite the fusion of many of these groups due to the slavery, under the subsequent Aen Nílfe rule, some, such as those living in Ulundi and the Kara Modyo people, maintained more or less, their distinct traditions and way of life. However, these groups are often viewed as less "civilized" by the more dominant ethnicities within Zangvebar and are not considered part of their people.

Resistance and the Paladins of the Zang 🔌

The most notable resistance came from the organization known as the <u>Paladins of the Zang</u>, emerging in the seventh century after the Resurrection. These warriors were highly skilled in both weaponry and basic combat <u>magic</u>, driven by an intense zeal to liberate their <u>homeland</u>

from elven rule. Often compared to both <u>witchers</u> and Nordling witch hunters, the Zang played a crucial role in the liberation of Zangvebar. Their valor and tactical prowess led to the near total collapse of Aen Nílfe power in the region with only scattered guerrilla groups such as the Mchwa surviving in the future.

Transition to Independence 🔗

After the fall of Aen Nílfe rule, Zangvebar entered a complex period of reorganization and consolidation. The diverse ethnic groups (now fused into the three main ones) that had long inhabited the region began to forge a collective national identity. This process was fraught with internal strife and power struggles, as various factions vied for influence and control over the new state.

Initially, the Paladins of the Zang were celebrated as heroes of liberation. Their role in the struggle against Aen Nílfe oppression granted them significant respect and authority. However, as they transitioned from freedom fighters to state enforcers, their role became increasingly controversial. Their methods included strict law enforcement and punitive measures against dissenters, which led to a growing perception of authoritarianism. While their actions were intended to maintain order and prevent the resurgence of chaos, they also led to criticism and resentment among the populace.

South Oshan Empire Era / The Empire of Mzaliwa wa Usiku (770s AR - 970s AR)

Formation and Alliance (770s - 790s AR) 6

Following Zangvebar's independence from Aen Nílfe rule, the region was plunged into a period of chaos and fragmentation, marked by intense social and political upheaval. This instability eventually led to the formation of the Empire of Mzaliwa wa Usiku, also known as The Empire of the Nightborn, named after the even more darker-skinned rulers who distinguished themselves from the Zangvebarians. The creation of this empire was deeply intertwined with the fate of the neighboring South Oshan, a surviving remnant of the once-great Oshan Empire, which had been divided into North and South Oshan, with the northern part collapsing in the 600s AR.

South Oshan, unlike its northern counterpart, managed to survive and even thrive after the division of the Oshan Empire. By the 770s AR, South Oshan saw the chaos in Zangvebar as an opportunity to expand its influence deeper into the Far South. It aimed to secure new resources and territories, with an eye toward one day restoring the Oshan Empire to its former glory. Recognizing the potential in Zangvebar, South Oshan formed an alliance with the Paladins of the Zang, as they lacked the resources and structure to stabilize the region post-independence.

This alliance was strategic for both parties. South Oshan provided the necessary military and economic support to restore order and stabilize the region, while the Paladins of the Zang acted as enforcers of the new regime. By the mid-775s AR, Zangvebar had effectively become a vassal state of South Oshan. The arrangement was mutually beneficial—South Oshan secured a valuable foothold in the deep south, while Zangvebar, for the first time in years, gained the stability it desperately needed. By the 790s AR, Zangvebar was not just a vassal but a fully integrated province of South Oshan, and one of the empire's most prosperous regions.

Decline and the Rise of the Empire of Mzaliwa wa Usiku (870s - 970s AR)

However, the balance of power began to shift dramatically in the 870s AR when South Oshan itself entered a period of decline. Weakened by internal divisions, external pressures, and the legacy of losing its northern counterpart centuries earlier, South Oshan could no longer maintain its dominance over its vast territories. The collapse of South Oshan threw its provinces, including Zangvebar, into chaos.

Amid this turmoil, the governor of Zangvebar, leveraging his military and political power, declared independence. He sought to establish his own dominion, not only over Zangvebar but also over other former South Oshan territories. This marked the birth of the Empire of Mzaliwa wa Usiku. The new empire, under the leadership of this governor, now emperor, and his descendants, thrived for nearly a century, expanding its influence across the region and solidifying its power base.

During this period, Zangvebar became a focal point of the empire's strength, its prosperity fueled by trade and the strategic alliances it formed. However, the empire's expansion eventually brought it into conflict with neighboring powers, particularly the rising Zulthwa Empire to the south. By the late 960s AR, the pressure from the Zulthwa Empire on the southern borders began to mount, leading to a series of conflicts that weakened the Empire of Mzaliwa wa Usiku.

Transition to the Kingdom of Zangvebar and the Rise of the Aksum Family (970s AR)

By the 970s AR, the Empire of Mzaliwa wa Usiku could no longer withstand the combined internal strife and external pressures, leading to its eventual collapse. In the aftermath, the Kingdom of Zangvebar emerged as the new power in the region. This transition was significantly influenced by the rise of a powerful Mabaharia family—the Aksum.

The Aksum family, once part of the group of Merchant Princes who had survived even during the Aen Nilfe rule, rose to prominence during this period with their powerful fleet and strategic alliances, particularly with the Zang. Their naval prowess and control over key trade routes made them an indispensable force in the region. The Aksum family's alliance with the Zang, who had long been influential in Zangvebar's politics, played a crucial role in stabilizing the region and establishing a new order. Together, they brought peace to Zangvebar, and the Aksum family established itself as the Royal Family of the newly formed Kingdom of Zangvebar.

Under the Aksum dynasty, the new kingdom maintained stability and prosperity, with the Zang suppressing any powerful families or factions that attempted to challenge their authority. The Aksum family's reign marked the beginning of a new era in Zangvebar's history, one characterized by relative peace, economic growth, and the consolidation of royal power that lasted until the late 13th century.

The Kingdom of Zangvebar (970s AR - Late 13th century) 🔗

The period of the Kingdom of Zangvebar was marked by relative peace, significant economic

growth, and the expansion of the world known to the Zangvebarians. Driven by the seafaring Aksum royal family, the kingdom embarked on ambitious maritime explorations to establish new and more extensive trade routes, connecting them with distant lands where they could sell their unique products at high prices. This era saw Zangvebar's first contacts with the distant Nilfgaard (not yet an empire) and, even further north, the Northern Kingdoms.

First contacts with the Nilfgaardians (9th century) 🔌

Under the directive of the Aksum royal family, Zangvebarian sailors set out on an ambitious expeditions to explore the northern seas beyond <u>Barsa</u>, until then, the most northern part of the world for them. The journey was perilous, with the sailors navigating treacherous waters and encountering unfamiliar weather patterns. However, their determination paid off when they finally reached the shores of Nilfgaard after several months at sea.

Upon arrival, the Zangvebarian envoys were initially met with curiosity and caution. The Nilfgaardians, who were accustomed to dealing with their neighboring lands and the Northern Kingdoms, found these dark-skinned seafarers from the far south intriguing and exotic. The Zangvebarians, in turn, were keen to establish a foothold in Nilfgaard to expand their influence and open up new markets for their goods.

The Zangvebarians brought with them a variety of goods that were highly prized in Nilfgaard, including rare spices, precious minerals, and exotic items such as blue tiger pelts. One of the most sought-after commodities was mimosa bark, valued for its various uses in Zangvebarian medicine and rituals. The bark quickly became a luxury item among the Nilfgaardian elite, symbolizing wealth and status. Additionally, the Zangvebarians introduced coffee and bananas, which would later be cultivated in Nilfgaard and exported to the North.

In exchange, the Zangvebarians were introduced to Nilfgaardian metallurgy, textiles, and certain agricultural products that were previously unknown in Zangvebar, such as onions.

Diplomatically, the Zangvebarians soon sought to secure an alliance with Nilfgaard to protect their interests and ensure the safety of their trade routes. The Nilfgaardians, recognizing the strategic value of having allies in the far south, particularly one as resource-rich as Zangvebar, were open to negotiations. While a formal alliance was not immediately established, the foundation for future diplomatic relations was laid during these initial encounters.

Despite the mutually beneficial trade and diplomatic interactions, many Nilfgaardians viewed the Zangvebarians as exotic and somewhat barbaric, largely due to their unfamiliar customs and the striking difference in appearance and culture. This perception was not dissimilar to how Nilfgaardians viewed other distant peoples, such as the Zerrikanians. However, the Zangvebarians' expertise in navigation and trade, along with the allure of their goods, gradually earned them a measure of respect among the Nilfgaardian elite.

First contacts with the Nordlings (11th century) &

Two centuries after their initial encounters with the Nilfgaardians, the Zangvebarians made their first contact with the Nordlings. These encounters were partly driven by curiosity sparked by the stories they had heard from their Nilfgaardian buyers, who often described the Nordlings

as "barbaric" and uncivilized. Intrigued by these tales and eager to expand their trade networks even further north, Zangvebarian sailors set out on expeditions to explore these distant lands.

The journey to the Northern Kingdoms was even more treacherous than the voyage to Nilfgaard. The Zangvebarians had to navigate through harsher climates, with colder waters and less predictable weather patterns. However, their mastery of seafaring and their experience from previous expeditions equipped them well for this new challenge.

Upon arriving in the Northern Kingdoms, the Zangvebarians were met with a mix of suspicion and fascination, particularly due to their even darker skin compared to Ofieri, Hannuan, and Zerrikanian traders from previous centuries. The Nordlings, with their fair skin and distinct cultural practices, found the Zangvebarians as exotic as the Zangvebarians found them.

Trade between the two groups began cautiously. The Zangvebarians brought with them the goods they had been selling to Nilfgaardians for almost two centuries, along with new items, such as enslaved cynocephali—a race of dog-headed humanoids from the southern lands. These enslaved beings were seen as both a curiosity and a potential labor force by the Nordlings, and their arrival sparked a mixture of awe and ethical debate among the Northern Kingdoms' elite.

The introduction of the cynocephali added a new and controversial dimension to the trade relations between Zangvebar and the Nordlings. While some Nordling nobles were eager to acquire these unusual slaves, others were repulsed by the practice of slavery and viewed the Zangvebarians as brutal and uncivilized. This moral divide led to varied receptions for the Zangvebarians across the Northern Kingdoms, with some regions welcoming their goods and others shunning their traders. Coastal kingdoms, such as Cidaris, were among the most welcoming, eager to benefit from the maritime trade and the exotic goods the Zangvebarians brought.

and the Nordlings were limited at first, due to significant language barriers and mutual distrust. However, as trade continued and relations became more stable, the Zangvebarians gradually began to learn more about the customs, beliefs, and social structures of the Nordlings. They discovered that, despite the Nilfgaardian portrayal of the Nordlings as "barbaric," the Northern Kingdoms possessed

rich and complex cultures, with their own forms

Cultural exchanges between the Zangvebarians

A Zangvebarian Commercial Dhow

of governance, religion, and art.

Over time, the Zangvebarians began to adopt some of the Nordling customs and languages, which facilitated smoother interactions and more successful trade negotiations. Their willingness to adapt, coupled with their continued offering of exotic goods—now including rare herbs, textiles, and enchanted artifacts from their homeland—eventually won them a degree of

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acceptance among the Nordlings. Despite the initial challenges, the Zangvebarians' adaptability and persistence in understanding Nordling culture helped to bridge the initial gaps of misunderstanding, transforming them from mysterious outsiders into respected merchants.

Diplomatically, the Zangvebarians were cautious. While eager to establish secure trade routes and build alliances, they were also wary of the Nordlings' frequent internal conflicts. Unlike their approach with Nilfgaard, where they sought formal alliances, the Zangvebarians focused on maintaining peaceful trade relations and avoiding entanglement in the Nordlings' political affairs.

Zangvebarian Support to the Apumayu in Socialist Revolutions Against Oppressive Rule (12th century) &

In the 12th century, the Apumayu city states were in the midst of socialist revolutions against the tyranny of the antherion-worshipping priests and puppet rulers. While these revolutions were empowering for the society, they were not without unnecessary bloodshed and cruelties. As a result, the Ofieri and Hannuan fleets initially blockaded the Apumayu delta, seeking to punish the Apumayu for the problems in trade. However, the Zangvebari sided with the Apumayu, seeing the similarities with their own fate during the Aen Nílfe occupation. Despite this, they disapproved of the new "dwarf-like" socialist economics of the Basin.

The Zang - Lion Witchers Cold War (1200s/1220s - 1260s) • Origins and Founding of the School of the Lion •

Main article: School of the Lion

Though names and exact dates have been lost to the mists of time, some facts are certain. The origins of the School of the Lion can be traced to the Northern Kingdoms when Cat survivors of the fall of Stygga joined the Dyn Marv Caravan. After the death of Gezras of Leyda in Aelirenn's rebellion and the subsequent change of leadership, these survivors joined the nomadic second iteration of the Cats during Treyse's rule as grandmaster. During their time in the caravan, they observed how the School of the Cat had abandoned its ideals and degenerated into erratic, highly emotional witchers. Disillusioned with them, they decided to leave the School of the Cat to found a school based on the old premises they had not forgotten, improve the mutation process, and establish a superior order to the extinct Order of Witchers from which the original iteration of the Cats came and from which the first schools emerged. They sought to finally earn the respect of both the poor and the mighty of the Continent that the first Cats wanted.

Needing funds for their school, they eventually joined Zangvebarian merchants who were returning to their homeland and seeking protection for the long journey. After arriving in Zangvebar and recognizing the opportunities that this distant land offered them, they decided to stay and founded their new school there, thus giving rise to the School of the Lion.

The lion symbol was chosen to represent the embodiment of these original ideas. After all, the lion symbolized strength, courage, and regality. These were qualities the founders wanted to embody in their witchers, distinct from the erratic behavior that the School of the Cat had garnered in its second iteration. With these qualities in mind, they could finally achieve the

superior and respected order they desired.

They established the school in the ancient Aen Nílfe fortress of Iyasu Fasil, in continental Zangvebar. They originally wanted to establish in the Aldabara archipelago, a collection of small islands surrounded by shallow waters and intricate tidal channels, but later changed their minds. In continental Zangvebar, they could expand their functions more easily to other Far South lands, which they did, when started to accept contracts in the neighboring Amapaba Basin and other further distant Far South lands such as the Igboir Dominion. So they established themselves in the less active part of the volcanic range of Milima ya Moto after they found an old Aen Nílfe fortress that suited their needs and could be easily reconstructed.

The school originally wanted to preserve their Nordling identity, but this proved impossible from the start. As they began reconstructing and improving the fortress and the mutation process, they faced many challenges, such as protecting the fortress from possible volcanic eruptions. Recognizing the need for local expertise, the Lion Witchers sought the help of Zangvebarian mages, alchemists, herbalists, and even some rogue Paladins of the Zang for combat techniques. These rogue Paladins, discontented with the fascist turn that the Zangs had taken, viewed the Lion Witchers favorably and sought a syncretism of both organizations, sadly this syncretism in the way that this rogue Zangs wanted, never happened in the end.

This collaboration led to a fusion of the Nordling culture and techniques the witchers brought with them and the rich Zangvebarian knowledge and practices. Local alchemists introduced new herbs and compounds that significantly improved the mutation process. Zangvebarian mages helped to develop protective spells and enchantments that fortified the school against natural disasters and potential attacks.

Moreover, the rogue Paladins brought with them a deep understanding of the local terrain, monster lore, and combat strategies unique to Zangvebar. This blend created a new, hybrid approach to monster hunting and witcher training that was both innovative and highly effective.

However, this period of integration also sowed the seeds of conflict. For the nationalist Zang, who prided themselves on their heritage and saw themselves as the rightful protectors of Zangvebar, the Lion Witchers were interlopers—foreigners who were not only encroaching on their territory but also diluting their cultural identity. The fact that some Paladins chose to join the witchers was seen as a betrayal, exacerbating tensions. The nationalist Zang viewed the Lion Witchers as a threat to their traditional authority and societal role. They propagated the idea that the witchers were usurpers and thieves, undermining the witchers' efforts to integrate and gain respect.

Establishment of the School of the Lion and Further Escalation of the Conflict

A few years after their arrival, the Lion Witchers started to gain the respect of both the poor and the mighty. Initially viewed with distrust, especially due to Zang propaganda, they began to earn respect when their members started solving problems that the Paladins were unable to address. Powerful monsters such as the <u>Kasai Rex</u>, which needed at least three Zangs to take it

down with at least one casualty, were easily dispatched by one of the Lion Witchers. Problems with pirates? It was only necessary for a merchant to contract a Lion Witcher so their ship would never be attacked again. Problems with bandits? The mutant nature of the Lion Witchers and their enhanced abilities usually made them too fearsome to pursue a life of banditry again.

This success escalated the conflict between the groups and began to divide Zangvebarian society into two factions, one supportive of the Zangs and one supportive of the Lion Witchers. The witchers, unaware of the full extent of this division, saw the Zang as nothing more than great warriors, akin to a guard with lesser magical abilities and a police force, rather than a significant threat with deep societal influence due to their historic liberation of Zangvebar from Aen Nílfe oppression. This underestimation of the Zang's societal role contributed to the intensifying friction between the two groups, setting the stage for a prolonged and deeply rooted conflict that almost destroyed Zangvebar itself.

The Massacre of Iyasu Fasil (1260s) 6

Sixty to forty years after the foundation of the School of the Lion, the cold conflict between the Zangs and the Lions finally became heated. Despite the different Negus of Zangvebar recognizing the usefulness of both groups as guardians of the kingdom—the Paladins protecting against human threats, while the witchers protected against monsters—the Zangs, with their influence at the brink of disappearing, prohibited any relationship between their members and the Lion Witchers and started to elaborate a plan to destroy them. Any Zang who maintained contact with the witchers was considered a traitor, facing death or exile.

Determined to end the perceived threat of the Lion Witchers, the Zangs decided to leverage their growing numbers—1,500 strong, compared to the fewer witchers due to the cost of producing them—and launch an attack on the Isayu Fasil fortress. The result was catastrophic for both sides. The battle, known as the Massacre of Iyasu Fasil, led to significant losses for the Zangs and the Lions. The Zangs, driven by desperation and zeal, fought fiercely, but the superior training and mutations of the witchers exacted a heavy toll.

The aftermath of the massacre saw both groups severely diminished. However, with the Zang still having a more or less good reputation and starting to recover their influence, at the cost of becoming almost extinct, with their numbers being around less than 300 but bigger than the Lions. The Lion Witchers, for their part, once a burgeoning order, were reduced to only 150 members within twenty years. These survivors were scattered across the Amapaba Basin, and Zangvebar, continuing their duties of protecting against monsters and pirates for Zangvebarian traders.

The Zang's Attempted Coup and the beginning of the decline of the Kingdom of Zangvebar (1279)

Twenty years after the massacre, the Zangs, still perceiving the Lions as a threat due to the neutral position taken by the different Negus, decided to continue the war against them, albeit in a subtle way due to their reduced numbers. After all, they were founded to exterminate all the threats to the human race in the Zangvebari jungles and the Lion Witchers were not human (mutants) and a threat for them. So, they decided to organize a series of catastrophic events that would allow them to kill the Lions, as well as execute a coup to depose the ruling Negus

and bring back "order" to Zangvebar. They decided to recruit rogue mages opposed to the Lion Witchers and start experimenting with goetia and the creation of artificial monsters, possessing monsters such as the relic Kasai Rex with demons, and even criminals such as the infamous The Hunter, attempting to seize power. By using a possessed individual to eliminate important figures and then appearing as saviors, they sought to stage a coup and take control of the country. The Paladins argued that the government was weak, permissive, and decadent, and that it was bought by foreign forces that would only lead Zangvebar to its destruction, just like what happened to the country of Tenoch under its puppet government at the time. As such, they gathered forces from those loyal to them and even river corsairs who had been hired by the Paladins of the Zang to eliminate dissidents.

However, these assassinations caused concern in the Royal Court, and one diplomat was sent to the neighboring country of Ofir, asking for the help of their best investigator due to the Royal Court being worried that someone in the court was leaking info to the murderer The Hunter. The Paladins were likely to blame the court mage for the possession, and the Negus for his inaction, using it as a pretext to rally support for their coup.

Ofir then sent an investigator, their recent national hero, the <u>Griffin</u> Witcher <u>Putnam Pitch</u>, who along with a group comprised of figures such as the Negus main bodyguard, the bard Xirnedh Jr, the exiled Paladin of the Zang, Ezana, the exiled School of the Lion Witcher, Kaleb, and the princess of Zangvebar, Makeda, discovered the truth about the murderer and the Zang's plans.

Sooner than later, rebellions started in the borders of the country and conflict arose, since some, despite the Negus not giving any orders, were opposed to the Paladins' actions and were actively resisting their control. The group heard stories of brave persons who were fighting back against the new oppressive regime that was trying to rise up, and they saw evidence of this resistance in the form of hidden weapons caches and secret hideouts. Although the Negus had not called for action against the Paladins, the people themselves, those supportive of the Lion Witchers, had begun to use guerrilla warfare.

After the Negus became aware of the rebellions and the attempted coup, he gathered forces and attacked the fortress city of Gondar where the Zang had their base of operations, along with their army and those loyal to him, including Lion Witchers and the group that discovered the Zang plans, with the exception, of course, of Princess Makeda who was secured.

The numbers of the Paladins, although smaller than in their heyday, were still significant enough to face the Negus and all those who supported him. Moreover, it had to be taken into account that they had supporters as well. These included all those who had benefited from the deaths of important individuals that The Hunter and creatures like the Kasai Rex had caused.

The siege, eventually was a success for the Royalist faction, the rebellions were suppressed, and the Zangs, once a beacon of hope and freedom, became persecuted and transformed into nothing more than ironically, one of the things that they hated the most beside monsters, bandits.

The Zangvebarian Confederation and the Colonial Era (14th

century -Onwarus) 🕏

The Era of the Red Waters (1279 - early 1300s) &

Following the fall of the Paladins of Zang due to their ill-fated coup attempt, the kingdom of Zangvebar found itself in a state of profound weakness. Despite their best efforts to suppress the uprisings, the rebellions, much like a fire that has not been fully extinguished, reignited time and again. The Zang had made a series of alluring promises to their supporters, and these commitments proved so compelling that even after the original leaders who had made these promises were deposed, and seemingly loyal successors took their place, the allure of these promises continued to provoke unrest.

Makeda (Circa, 1280s)

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This period of instability gave rise to what became known as the *Era of the Red Waters*. During this tumultuous time, Zangvebar plunged into a series of violent conflicts that echoed the strife of the Merchant Princes era. However, whereas previous conflicts had been driven primarily by greed and economic ambitions, the battles of this era were fueled by raw ambition and a fierce thirst for power. The kingdom was mired in a chaotic struggle for dominance, with various factions vying for control and influence.

The Era of the Red Waters persisted throughout much of the late reign of Princess Makeda's father, the last known negus, Badrus XXIII. His rule was marked by constant strife and internal discord as rival factions contested for supremacy. The turmoil extended into Makeda's own era, shaping her destiny and the fate of the kingdom. After marrying a king from one of the city-states of the Amapaba Basin in 1279 by her father's orders and spending twelve years there, inspired by her experiences and the political dynamics of that region as well as the history of her own country, Makeda returned to her homeland with a lingering idea in mind, following the tragic deaths of her brothers in battle. She ascended to power in the 1290s, inheriting a kingdom fractured by years of conflict.

The creation of the Zangvebarian Confederation (Early 1300s)

Recognizing the need for profound change to restore stability and unity after her failed attempt to end the conflicts by using foreign forces from the Amapaba Basin for a decade, Makeda remembered her lingering idea from when she came back and undertook a series of sweeping reforms. By the early 1300s, she had transformed Zangvebar into a nation governed by a council. This new governing body was composed of representatives from each of the different cities, which after centuries without it, regained their status as city-states, ensuring a more balanced approach to leadership. Each envoy brought with them the perspective and interests of their respective city-state, fostering a collaborative governance structure intended to mitigate conflict and promote cohesion among the diverse factions.

Under this reformed system, Zangvebar began to experience a gradual restoration of order and stability. The council's governance allowed for a more structured and equitable distribution of

power, reducing the likelihood of the unchecked ambition and bloodshed that had previously plagued the kingdom. And thus, the Kingdom of Zangvebar ended and the Zangvebarian Confederation was born.

Colonization of the Western Continent (1380s - Onwards) 🔗

With the confirmation of the Western Continent's existence (rather than as a myth or legend from Fabio Sachs's last expedition) by the Nilfgaardians and the identification of a faster maritime route to it in the late 14th century, Zangvebar initiated a systematic colonization effort. The Zangvebarian Confederation viewed this new territory as an opportunity to expand its influence, secure additional resources, and address potential future pressures.

Upon arrival, early settlements were established in the southern part of the continent due to its proximity to Zangvebar and its abundant natural resources, including fertile land and valuable minerals. This region was designated *Pwani ya Dhahabu* (Suati: The Golden Coast) due to its substantial natural wealth.

Over time, the Zangvebarians developed a network of trading posts and new settlements along the coast, expanding their colonial territory, capitalizing on the southern part of the Western Continent's resource richness. Their primary objectives included the extraction of valuable goods such as precious metals and exotic plants and the establishment of trade routes back to Zangvebar. Upon discovering that Nilfgaardians and Nordlings had also established colonies further north, the Zangvebarians began engaging in commerce with them, mirroring their trade practices from the Old Continent.

The Zangvebarians, like other colonizers, encountered indigenous populations, however, they adopted a distinct approach compared to the Nordlings, who practiced forceful assimilation (with the exception of the Silk Islands), and the Nilfgaardians, who pursued gradual integration. Instead, the Zangvebarians engaged with these communities through commerce, fostering mutual cooperation and trade. This approach established a stable and beneficial relationship between the settlers and the indigenous peoples.

As trade between the Zangvebarians and the indigenous populations increased, it facilitated cultural exchange and economic growth. The incorporation of local knowledge and resources into Zangvebarian trading networks enhanced the profitability and sustainability of the colonies. Over time, this collaboration contributed to a more harmonious coexistence and the overall success of the colonization effort.

Language 6

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The Zangvebar language, known as Sauti ya watu (the voice of the people) or Sauti/Zangvebari for short, is a topic of some debate among wise ones. Like the language of bureaucracy in the North and Nilfgaard, the one used by the Ancient Empire of Magne, its origin is lost to time, and the version the Zangvebari speak is a evolved version of what it originally was. Some words have been shortened, some have fused, some words have been eliminated from use altogether and certain words of other languages (like Paladin) have been adapted from other languages without alteration.

In addition to the Sauti language, there are also various dialects spoken throughout the Zangvebar region. These dialects and languages differ in vocabulary, pronunciation, and grammar, and can sometimes be difficult for speakers of other dialects or languages to understand. There are also several minor languages spoken by specific ethnic groups within the region, although these groups are often small and not officially recognized or counted. Additionally, pidgins and creole languages have emerged as a result of trade interactions with other nations. One of the most widely used of this creole languages is the one that has developed between Sauti and Nilfgaardian.

The most widely spoken dialects include those spoken in the coastal areas, the highlands, and the border regions. These dialects have developed their own unique characteristics and may incorporate words from foreign languages like the aforementioned Nilfgaardian and also Nordling, and even Tuyotukian. The use of foreign words and phrases is particularly prevalent in coastal dialects due to the region's history of trade.

Despite these differences, most Zangvebari are able to understand and communicate with each other, as the Sauti serves as a common language used in government, education, and national commerce.

Demographics o



The Zangvebari are primarily a trade nation. They are often seen in Nordling ports engaged in commerce. They sell various products including mimosa bark or even the enslaved cynocephali. The cynocephali are also often engraved on Zangvebarian clocks and compasses.

Some Nilfgaardians tend to see Zangvebarians as barbarians, no different than Zerrikanians or Nordlings. For example, Ardal aep Dahy back in the day, mockingly suggested that if the Emperor couldn't find Ciri, he may as well present an empress of Zerrikanian or Zangvebarian origin.

Ethnic groups &

The people of Zangvebar refer to themselves as the **Watu**, a term that translates to "people" in their language. The country is ethnically diverse, similar to its neighbor Ofir, and hosts a variety of distinct ethnic groups. Under the Aen Nílfe rule, many of these groups experienced significant cultural and demographic shifts, leading to the fusion of several ethnicities into the primary groups recognized today. The two primary groups are the Mzururaji (the wanderers) and the Wenyeji (the dwellers), with the Mabaharia being a smaller third group of seafarers and corsairs living around the Isles of Aldabara. Those not from Zangvebar are known as Mgeni (outsiders). Those who break the law, act against the Watu, aid the Mgeni against the Watu, or commit unspeakable acts are known as Kufukuzwa (the banished). Their names are erased from history and forbidden to be mentioned again. Some notorious criminals are known by titles instead, such as "the Pockmarked Mockerer" or "the Mizzan Kinslayer."

Wenyeji 🤣

The dwellers are the Zangvebar most travelers interact with most, they run the cities and towns

at the coasts and strategic positions like river deltas. Made up of smaller tribes, the dwellers do not necessarily share a strong bond like the Mzuruaji do. They see themselves as Watu first, then as those that do not wander second.

Mzuruaji 🔗

The wanderers were originally a tribe called the *Amevaa'Nyekundu*, who were nomadic ever since they can remember. They arrived from elsewhere after the Wenyeji had already settled their coastal towns, trading in mimosa bark and wares gained from the sea. For reasons only known to the Nyekundu themselves they abandoned their former home and fled to Zangvebar, where they were begrudingly accepted. They move through the interior of the land and are the primary source of animals exports, such as the cynocephali. While they never truly abandoned their own tribal name in time other people mixed with them and joined them their nomadic ways, which is why they are labeled as the wanderers instead.

Mabaharia 🔗

The *Mabaharia* (the seapeople) are the most gifted when it comes to seafaring, building boats and being traders. Most Zangvebari have little interest in leaving, the Mzuruaji and Wenyeji holding deep love for their home, the Mabaharia holding a love for the world beyond as well. While not one singular tribe they all share a deep love for the sea and teach swimming to their young, which is not a tradition elsewhere. They are the least numerous, but the most met by travelers.

The rulers of Zangvebar, the Aksum dynasty, as members of the seapeople, recognize the strategic value of these skills and the potential benefits that come with them. As such, while they themselves may not frequently leave the country, they have no hesitation in sending their family members, including cousins, second cousins, illegitimate children, and other extended relatives, to engage in important

events, such as business deals, marriages, and diplomatic negotiations. However, the dynasty is cautious in its selection of who to send, as they are aware of the potential risks involved in such ventures, such as hostage situations or political leverage. As a result, they take great care in ensuring the safety of those they send on these missions, thereby protecting their reputation and maintaining their diplomatic relationships.

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Notable examples include Danek, a third cousin of the Zangvebarian Royal Family, who was naturalized as a Cintran and served as a knight during Calanthe's reign, leading to Cintra gaining a monopoly on lion skins for a time. Another example is Hagos Girma Zewedu, which is theorized to be second cousin, who was naturalized as a Kaedweni and was better known to the Nordlings as Reidrich due to the difficulty of pronouncing his original name. He became a mage and ended up joining the School of the Wolf.

Other people &

Descendants of Zangvebarian emigrants are usually called *Wazao* or a variant of this word, which literally means descendant. Descendants born in the north from mixed families in

coastal kingdoms, such as Cidaris, are called *Wazao wa Kaskazini* meaning that, "descendants of the north". Third generation descendants from this families are called *Wana wa baridi* or "sons of the cold". In the case of mixed descendants with Nilfgaardians, even that of third generation onwards, are called *Watoto wa Dola* or "children of the empire".

In the case of mixed descendants with <u>Apumayu Basin</u> people these are called *Wana wa misitu* or "sons of the forests". For mixed families between Southern Ofieris and Zangvebarians and their descendants, these are called by a translation of the name of the ethnic group to which they belong in Ofir, *Wanaume wa baharini* or "the sea men" which refers to how their descendants are known in Ofir, the Sea Ofieris, who make up 20% of the total population of their neighboring country, especially in the southern frontier areas. A notorious example, is <u>Hamalogn Dangbahli</u>, whose father was a zangvebarian merchant belonging to the Mabaharia. In rare cases, there are mixed Hannuan - Zangvebarian families, but if there are any, they are called *Wale wa mchanga* or roughly translated as "the sandy ones".

Non - humans 6

Tolerance to elves or half-elves is nil in Zangvebar. All this due to the already mentioned colonial slavery past with the <u>Aen Nílfe</u>. Although there are no elves in the country (at least in the surface), they are known and always referred to in a bad way. Especially by those sectors more akin to the <u>Paladins of the Zang</u> and other similar groups. As in other places, such as the <u>Tuyotuki Islands</u>, witchers are more tolerated than in other parts of the world. Not to the point of idolatry, but to the point of respect and equal treatment.

The closest thing there is to gnomes and goblins are the elokos, a distant relative of both types of non-humans. They are rumored to be a mixture of both races. A possible distant relative of the doppler of the Northern Kingdoms also exists in the country, they are known as popobawa. On the south of the country, close to the frontier with the Apumayu Basin, as already mentioned, several colonies of dwarves exists, this are believed to be descended from the first dwarves that arrived in the world. These dwarves are known as the Hili, they speak a Creole language of Sauti and Dwarvish and have a different approach to mining than their northern relatives. They prefer to work in open-pit mines, which, once fully exploited, are transformed into artificial lakes. This unique method plus the enviroment and climate of Zangvebar gives them a more swarthy appearance compared to their Mahakaman counterparts.

National Emblems &

The national emblem of Zangvebar, throughout its history, has changed many times, reflecting the different types of government it has had.

Their first recorded emblem was two 3 pronged forks connected by a line snaking over green, symbolizing a road connecting 6 citystates.

During the Aen Nílfe colonial period, the emblem was adorned with a symbol of power known as "the throne" over the original logo.

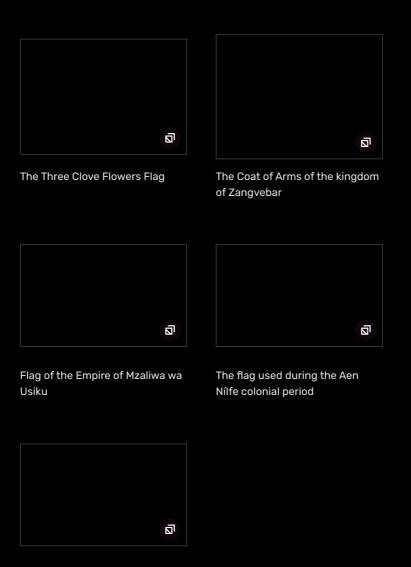
During the period of the South Oshan Empire, the flag of that empire was used, with a box in

the upper corner, with the first emblem of Zangvebar.

During the period of the Empire of Mzaliwa wa Usiku a mimosa flower was added to the first emblem.

During the period of the kingdom of Zangvebar, the coat of arms of the Aksum Royal House was used both with and without zebras as the national emblem. It represented the three most important former city-states in the form of stars, followed by the color red, which represented the royal blood and the stability it brought, and the green and yellow of the coat of arms, which represented, on the one hand, the nature of Zangvebar and, on the other hand, the prosperity brought by the House Aksum's reign.

The last emblem (which is also used by the colonies) is the so- named "Flag of the Three Clove Flowers". It represents the three great city-states of the confederation and the equal sharing of power in Zangvebar, as well as the discovered and colonized territory in the Western Continent. The clove flower was chosen as a symbol, because by the mid-late 14th century, it had become one of the country's major exports.

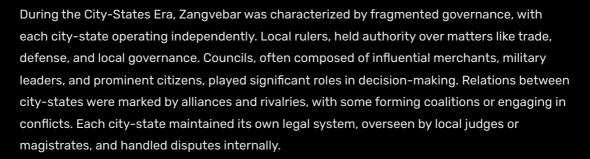


The first emblem of Zangvebar

Currency 6

The currency of Zangvebar is the zangvebi shilling (also written as shilingi).

Political structure •



During the Aen Nílfe Colonial Period, Zangvebar was administered through a system of governors, intendants, and councils, all appointed by the *Ymerar* of the Golden Empire. Colonial governors oversaw the overall administration, managing military, diplomatic, and internal affairs, while intendants were responsible for finances and ensuring the colonies' profitability. Colonial councils, composed of local officials and colonists, advised the governors and intendants, providing a channel for colonists to participate in governance. The colonial economy was based on mercantilism, with the goal of enriching the Golden Empire by extracting resources and selling Aen Nílfe goods to the colonies. The colonies also served as sources of military manpower and strategic naval bases, strengthening the empire's influence.

The South Oshan Empire Era marked a significant shift toward a more centralized and unified rule. The emperor, known as *Mfalme*, held absolute authority, overseeing military, religious, and administrative affairs. Imperial governors, appointed by the emperor, managed vast provinces, enforcing imperial laws and collecting taxes. The imperial court, composed of nobles, advisors, and officials, provided counsel to the emperor, while provincial councils, consisting of local nobles, ensured that regional needs were considered. The judicial system was centralized, with the emperor's court as the highest authority, and provincial courts handling local disputes.

The Empire of Mzaliwa wa Usiku further centralized power under the Supreme Emperor, or *Negus Mkuu*. The emperor directly controlled key aspects of governance, including the military, economy, and religion. Regional viceroys, often family members or trusted allies, managed regions on behalf of the emperor, ensuring loyalty and enforcing imperial policies. The Imperial Assembly, a formal body of high-ranking nobles, military leaders, and religious figures, advised the emperor, though ultimate authority rested with the emperor. The Bureau of Ministers oversaw specific areas like finance, justice, agriculture, and trade, implementing the emperor's policies. The military was highly centralized, with commanders appointed by the emperor, and a state religion integrated religious authority with political power.

The Zangvebarian Kingdom Era brought about a more centralized structure. The kingdom was ruled by the *Negus*, the highest authority responsible for major decisions affecting the entire realm. Below the negus were the *Barnegus*, provincial rulers who managed different regions with a degree of autonomy. In the absence of the Negus, power was delegated to secondary

authorities, including the *Leul*, *Lelt*, and *Oneba*. The *Baraza la Mawaziri*, a council composed of representatives from each province, advised the Negus on matters of governance and policy. Justice was administered by court officials, ensuring fairness and upholding the kingdom's laws. Day-to-day operations were managed by administrative officials, including tax collectors and local magistrates, who ensured the kingdom functioned efficiently.

The Zangvebarian Confederation Era followed, with governance shared among the city-states under a central Confederation Council. This council, composed of representatives from each city-state, made collective decisions, with power distributed evenly. While the city-states retained autonomy in local matters, the council coordinated military defense and addressed inter-city disputes through a common legal framework. This era was marked by a balance of shared governance and local independence, reflecting the decentralized nature of the confederation.

Notable locations &

- · Corsair's crest
- · Isles of Aldabara

Notable cities •

- Gondar
- · Zagwe (capital)
- Narabi
- Mizzan
- Tambara

Notable people &

- · Danek (naturalized Cintran)
- Desta
- Ther Lukokian
- Tinsae
- Makeda
- Reidrich
- · Surafel Sugo
- · (most of) the School of the Lion Witchers
- · Paladins of the Zang
- · Xirdnedh of Zangvebar
- Zuri

Diplomatic relations 6

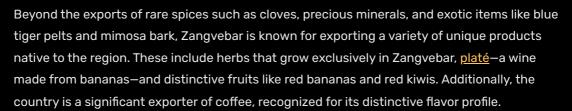
Most of Zangvebar's diplomatic relations are centered around trade agreements, both with neighboring countries and those further afield. These agreements are the cornerstone of Zangvebar's foreign policy, reflecting the nation's focus on maintaining and expanding its economic influence. The trade agreements encompass a wide range of goods, including

Zangvebar's renowned exports of rare spices, precious minerals, and unique agricultural products.

Occasionally, other forms of treaties are negotiated, though these are far less common. Among these are marital unions, which serve as strategic alliances aimed at strengthening ties with specific regions or influential figures. Such unions are rare and are typically reserved for countries that share a close geographical proximity, such as those in the Amapaba Basin region. These alliances are often seen as a way to solidify peace and cooperation between Zangvebar and its neighbors, fostering a sense of regional unity.

In some instances, Zangvebar has also engaged in marital unions or other forms of alliances with powerful merchants and influential figures from distant lands. These connections are intended to secure favorable trade terms and open new markets for Zangvebar's goods.

Exports 6



These products are widely popular around the world, though they are not easily accessible due to high transportation costs. As a result, they are considered luxury items, particularly in distant regions such as the Northern Kingdoms. In these areas, Zangvebar's exports are mainly available in cities like Cidaris, Kerack, and Novigrad, where they are sought after for their rarity.

Zangvebar also exports magical items. These items are enchanted by skilled runewrighters from Zangvebar, a craft that was introduced to the country by their neighbors from Ofir. The art of runewrighting in Zangvebar has since developed its own distinct style, combining techniques from Ofir with local traditions.

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Image Credits 6

Zangvebarian Red Kiwis

- Zangvebarian Kingdom Coat of Arms by Klimaszewski12
- Zangvebarian Commercial Dhow by Gordon Frickers
- Zangvebarian First Emblem by Neverwitcher
- Zangvebarian Aen Nílfe Period Emblem by Neverwitcher
- Empire of Mzaliwa wa Usiku Flag by Neverwitcher

Trivia 🔗



- Some locations of Zangvebar are based in this Fan made Expanded Map of The Continent while other are from the NeverWitcher Project.
- The geography of Zangvebar is taken from the Zangvebar article on the Miderlland Empire Wiki. Partly as a "tribute" because the users of this Wiki have adapted ideas/characters from this Wiki to their own.
- A big part of the lore, as one of the tags says came from the Neververse article of The Witcher RPG.
- The blue tiger is inspired by their real cryptid counterpart.

Notes 6



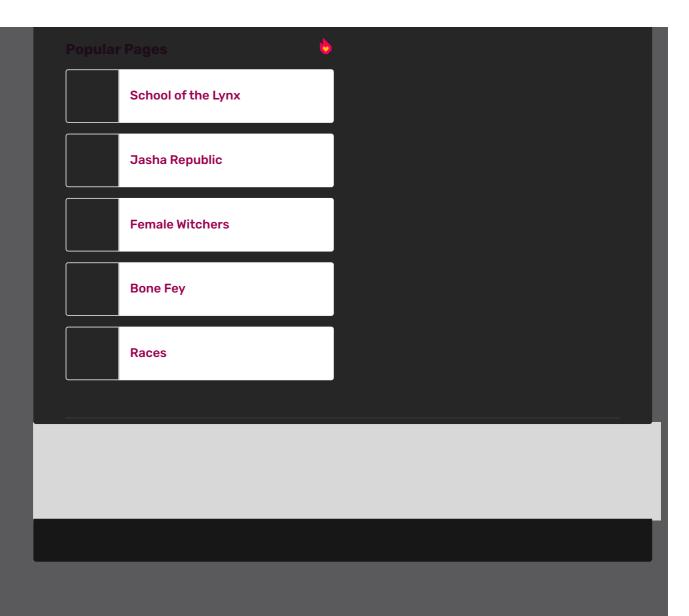
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